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ERRATUM

We regret the error found in HTR 73:1—2. We are printing page 236 here as it should have run in that issue.

hand, far-reaching formal agreements which to a considerable degree also include an agreement in movement of thought, and on the other hand, a distinction between the thought of Paul and the Greek preacher.

Insufficient attention has been given to Bultmann's observations that a coherent statement follows μὴ γένοιτο in Paul, and more can be said about the form in which such statements occur. In all the places in Paul the rejection is supported by what immediately follows μὴ γένοιτο. These supporting statements are affirmations introduced by ἀλλά ("but," Rom 3:31; 7:7, 13; 11:11) and γάρ ("for," Rom 9:15; 11:1–3; Gal 2:18; 3:21), and by constructions characteristic of the diatribe: an imperative introduced by δέ (Rom 3:4), rhetorical questions introduced by πῶς ("how," Rom 3:6–7; 6:2–3), and οὐκ οἴδατε ("do you not know?" Rom 6:16; 1 Cor 6:16).[18] The supporting statements themselves contain quotations from or allusions to Scripture (Rom 3:4; 7:7; 9:15; 11:11; 1 Cor 6:16),[19] self-evident answers (Rom 3:6; 6:2, 16; Gal 2:18; 3:21) or contrary assertions (Rom 3:31; 7:13). On one occasion Paul refers to his own case in substantiation of his rejection, but then goes on to quote Scripture (Rom 11:1–2).

With the exception of Rom 3:31, which ends a section of an argument, and perhaps Gal 2:18, it is characteristic of Paul that the support of μὴ γένοιτο thus introduced provides the theme of the discussion that follows. This can be demonstrated by simply noting the important terms in the supporting statements and the occurrence of the same terms and/or their cognates in the succeeding sentences: Rom 3:4, δικαιόω ("justify") and ἀδικία ("unrighteousness") and δικαιοσύνη ("righteousness") in v 5; Rom 3:6, κρίνω ("judge"), and κρίνομαι ("am judged") (v 7) and κρίμα ("judgment") (v 8); Rom 6:2, ἀποθνήσκω ("die"), and θάνατος ("death") and ἀποθνήσκω in vv 3, 4, 5, 7, 8, 10; Rom 6:16, δοῦλοι ("slaves") and ὑπακοή ("obedience"), and in vv 17, 18, 19, 20, 22; Rom 7:7, διὰ νόμου ("through the law"), and διὰ ἐντολῆς ("through the commandment") in vv 8 and 11; Rom

[18]For imperatives, see ibid., 32–33; for πῶς, Epictetus 3.22.77; 24.58; Dio Chrysostom 55.3; for οὐκ οἴδατε, *Stil,* 13.

[19] The 26th edition of Nestle-Aland, *Novum Testamentum Graece,* does not mark παραζηλῶσαι in Rom 11:11 as an allusion to Deut 32:21 as previous editions did, but the quotation of the OT passage in Rom 10:19 would argue that it should be so understood.